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and opening of the Panama Canal is the most important single event within the lifetime of every reader of these printed words and is fraught with economic and political consequences the importance of which may not even be predicted. Most of us know something about the canal; all of us want to know more. And the very things we have wanted to know and have always meant to ask somebody about or look up in the *World Almanac* Mr. Lindsay has told us. Part I, on "The Canal," gives an interesting history of the European occupation of the Isthmus and the early projects for a waterway between the oceans. In 1520 Charles I. of Spain ordered the first survey of the Isthmus to determine the best route for a canal. Since that time the "Dream of the Strait" has lured many men of many nations to hazard property and life in the Promethean attempt to turn continents into islands. The chapters on the various projects for building a ship-canal that followed the publication of Humboldt's *Political Essay on New Spain*, the construction of the railroad, the French enterprise and its failure, the various American schemes finally culminating in the present undertaking, link "history" and "current events" in a tale of romance that starts our blood bounding and dims the glamour of much modern fiction. But for three chapters in the second part, on "The Country," we register our undying obligation. Sandwiched in between an account of old Panama and the Panama of to-day is a translation of an account of Henry Morgan's famous raid on the Isthmus, ending with the Sack of Panama, written by one Esquemeling, a pirate and a member of the band. The accounts of the churches, the resources of the country, the happy hunting-ground of archæologists among the ancient graves of the Chiriqui, are models for the library traveler who aims to bring local color to the stay-at-home reader. But we must confess that when we had come to the last page and absorbed our last impression we turned back and read once more about Henry Morgan!

THE NEW NATIONALISM. By THEODORE ROOSEVELT. New York: The Outlook Company, 1911.

A club of ten small boys ranging between the ages of nine and fourteen—Russian Jews by extraction and red-hot Americans by conviction—was organized some years ago in a City Settlement for the study of American heroes. A committee was appointed to draw up a constitution. After a single session it presented a document to the present reviewer for consideration, which for point and pith excelled any State papers or letters patent that previous experience or subsequent research have revealed. It read as follows:

"Article I. This club is named the Teddy Roosevelt.

Article II. Mustn't spit.

Article III. Mustn't swear.

Article IV. Mustn't lie."

The public utterances of the American hero thus immortalized, which are collected in book form under the title *The New Nationalism*, recall vividly the mandatory nature of the last three articles. The American people in general, and Western Americans in particular, are adjured that they must be honest; they must be courageous, they must have common

sense and show fair play (beg pardon, "a square deal"!) to all parties. There is no need to lay emphasis on intelligence, wisdom, or foresight as civic virtues. There is no demand that the leaders of the people shall excel and surpass the electorate in experience or vision, for we are told: "In a democracy like ours we cannot expect the stream to rise higher than its source. If the average man and woman are not of the right type, your public men will not be of the right type." *The New Nationalism*, which means a consideration of the good of the whole as over against the good of local or special interests, depends not on new knowledge, but on certain old moralities.

The views of the distinguished author on the relation between State and Federal powers, on the conservation of natural resources, on the relation of Capital and Labor, on the principle of government by expert commission, are enunciated with characteristic vigor and common sense, and express what many American citizens believe and have believed for a long time. They contain not a whit of original material nor a single original idea. A heartless academe would say that the unit of their value was quantitative rather than qualitative, and that their appeal was to numbers rather than to intelligence. We learn from the introduction that the addresses were delivered before "great," "huge," "vast," "big," "large" "throngs," "masses," "assemblages," and "audiences," and they suffer somewhat when reduced in scope to a single volume and a gentle reader. Reviewed without passion and compared with the private sentiments publicly uttered by other American citizens, they do not seem to merit the editorial reverence bestowed upon them in the introduction and in the concluding historical summary. Mr. Ernest Hamlin Abbott performs the mental equivalent of taking off his shoes as he approaches the sacred ground of Mr. Roosevelt's personality. The esteemed editor of the *Outlook* places this series of speeches in historical sequence with the movement to extend Federal powers initiated by Washington and furthered by Lincoln.

But in the woof of political platitudes concerning democracy runs a warp of doctrine that is not democratic. A private citizen on a lecturing tour thus addresses the Denver Live Stock Association: "All that I ask—I do not ask it, I demand it—on behalf of the people is that these corporations submit to such supervision and control as shall insure that, together with the development, together with the benefit to the man making the development, there shall go good to the public." "If you find it (range control) excludes any small man and you will bring any specific facts to me I will do my best to remedy it." "If there is one lesson I would rather teach my fellow-Americans than any other, it is to hound down the dishonest man." "I will cinch the dishonest man of the other party, and if he is a member of my own party I will cinch him a little bit quicker." In discussing the cruise of the battle-ships around the world with "our people" of Omaha we read: "I said I had money to send it (the fleet) to the Pacific and I intended to send it there, and then if they did not want to appropriate the money to get it back it was their affair." "We took that canal upon the ground that Uncle Sam was big enough to tackle the job, and now we have got to show that Uncle Sam is big enough to make a good job of it." "I want the good-will of every nation; I want to deserve it, but in vital matters I don't want to trust to it."

"Upon what meat doth this our Cæsar feed that he is grown so great?" Strong meat, no doubt, too strong for babies, for the average man and woman, for the student of politics and the lovers of freedom, beauty, and wisdom, whose faint pipings are drowned by the trumpet's blare. This may be *The New Nationalism*, but it is not democracy.

THE CONFLICT BETWEEN INDIVIDUALISM AND COLLECTIVISM IN A DEMOCRACY. By CHARLES ELIOT. New York: Charles Scribner's Sons, 1911.

Nothing could be more unlike *The New Nationalism* in temper and treatment than President Eliot's three lectures on *The Conflict Between Individualism and Collectivism in a Democracy*. Both books consider many of the same social, industrial, and political problems. The solution proposed in one is the sharp bending of the popular will, in the other the slow changing of the popular attitude of mind by education. Individualism, as defined by President Eliot, is that tendency in human society to emphasize the rights of each person and to place a high value on initiative. Collectivism is the tendency to distrust individual initiative and to hold "that the interest of the many should override the interest of the individual, and, whenever the two interests conflict, should control social action, and yet does not propose to extinguish the individual, but only to restrict him for the common good, including his own." These two tendencies have come into constant conflict for over a century. Since 1870 Collectivism as a social programme has made steady gains at the expense of the older individualistic points of view. Three aspects of this conflict are discussed with the keen insight of a man of affairs, and the wealth of knowledge and experience of a close student of men and institutions: first in the industries, secondly in education, and thirdly in government. In all these three departments of human activity Collectivism has steadily gained on Individualism. The development has been constructive, not destructive, inevitable in consequence of other profound social and industrial changes beneficial in the present and hopeful for the future. It tends neither to anarchy nor to despotism. Its object is that stated in the preamble of the Federal Constitution: "To promote the general welfare and secure the blessings of liberty to ourselves and our posterity."

ANNALS OF EDUCATIONAL PROGRESS. By J. P. GARBER. Vol. VIII., Lippincott's Educational Series. Philadelphia and London: J. B. Lippincott, 1911.

The most absorbing problems which modern men and women are called upon to grapple with are—after problems of local, State, or Federal government—those connected with school, college, and university administration. Governing the people and educating the people were considered by the Greeks the only pursuits worthy of a free citizen. They remain in twentieth-century America the pursuits which present the greatest complexity of human interests and demand the most disinterested service. A glance through J. P. Garber's *Annals of Educational Progress* for 1910, which appears as Volume VIII. of Lippincott's Educational Series, gives a very fair idea of the complexity which faces the modern educator, and